

M2267**SATURDAY, JUNE 16****WESTTOWN****SUNDAY – JUNE 17, 1973****BARN****LUNCH**

MR. NYLAND: I should say something about Father's Day, I think. Although I would like to leave some of that for tomorrow, the real Father's Day. But we can think about it. The question is what is my attitude towards you? And as a result there would be an attitude from you towards me. On Father's day one talks a little bit about oneself when one is the father. It cannot be helped. Two days in a year, you might say, are my days. One is my birthday, the other is Father's Day. Father's day is a relationship, birthday is towards my God. A relationship towards people, a Group, friends, those who care, those I care for. I love them. To some extent they love me.

But it's not about that that I want to talk. You're very kind. At times you help me. At times you don't. You don't always know it. Sometimes I know it only later. Sometimes I feel it very much. The positive side or the negative. Sometimes it bothers me. Too much positivity is not good either. Negativity should not have a value. It's absence of something. Like darkness is the absence of light. So negativity has no right to exist.

But how is it that we consider this 'I', when it has to observe that what is dark and light? What is us unconsciously behaving, not knowing at times, quite ignorant, not knowing what is

really 'I'? And we strive towards that to find out what is 'I' as God. What is 'I' as a representation of a sound within oneself which one says: that's my inner life. And, of course, it speaks; it has a voice. Sometimes it tries to be Conscientious. Sometimes one listens to it, other times one doesn't. One is many times too occupied with positivity regarding unConsciousness. Also regarding a negative quality based on ignorance, or sometimes based on not wishing to make an effort. What do we mean by effort? The undoing of that what exists, to expose that what is beneath it, to find out what is the reality of oneself. Of that what we see and become acquainted with through our sense organs. A level of Being in which we seem to be bound to this Earth. In reality it can be stretched. At times I'm not part of this Earth. I say then an inner life or I say an 'I' created in Objectivity, functioning. You see, what we have to do is to keep on Working. Not to despair because Work will give you what you need.

But you have to apply it and you have to keep on applying it. That is what I say as father to their - to his children, spiritual children, children in imagination, children in pseudo relationships, step children sometimes. Not being a God, I only can be a father. And it's good to have a relationship of that kind when the father is a little older than you are. With a little bit more experience, not very much. Striving, of course, because that's his age. Even his maturity will make him striving to become more mature, more understanding, more knowing what is right what should be done perhaps what can be done, to wish to find out really, really I say, with one's inner life, really to find out that what is all and everything. But you must continue to Work, because Work is the only way by which you start to realize what is reality.

What is this 'I'? The voice of God? Of that what is given from above, that to remind us? That what we have to create as an act on our own part to wish to have that kind of an influence, to make it appear. Maybe it is there. As one says, sometimes a Soul exists. But for

practical purposes when I cannot even touch it, I cannot even be aware of it, I do not know the existence. It does not exist. Pragmatically it does not exist. The same way as infinity does not exist for me. I know it is there. Of course, I have to admit it because it cannot have an end. And once it exists, it always exists and it has always existed. Like God always has existed and always will in which ever way I imagine that now to exist or whatever is Being -- His Being as God. Timeless, yes and also omnipresent, everywhere, always, in time and outside of time, in space and outside of space, space-less, without space, without dimensions, without anything that still governs this Earth. If there is freedom from this Earth it means freedom from everything that at the present time binds me; and there are thousands of things that bind me, and many things that keep my eyes closed, and we say because it is still closed, that is when it is still in ordinary life, not to mix it up with the two eyes that one has with which one can see ordinary things.

The eye of Awareness is an 'I', sometimes called the third eye, in the chakra in the forehead starting with intellect, starting with an understanding, starting with a formulation that one can comprehend on this Earth. Not descriptions of that what is or even exists forever and ever, because I have no apprehension, I do not know what exists. I have to learn. It's the same as saying, "I haven't got it, I must make it." When I make it I can learn because then it can exist, then it becomes reality. My inner life is not a reality. It is that what I know must be and will be forever and ever, so help me God, I say. But at the same time I'm just an ordinary little bit of a human being. Just about opening the eyes I said the other day, in twilight or at dawn, just a little seeing what might be coming out of the darkness of my life in sleeping and whatever sleep may mean for me. How I wake up in the morning. After whatever experience I may have had I always face the day, the Sun, light, Awakened state so called, intellectually understood a little,

not very much either. We are already so happy when we get a little closer to the Sun and can take photographs which are better than what we can take on this Earth.

But where is our inner life even when we can see the Sun? Where is the father, if that is our intellect? If that is the help for us to tell us, to give advice, to tell us what to do, how to do it, to remind one: you are my child. You must Work. You must find out. You must use your words and language so that it becomes really intelligent, so that it is no longer put into words that we are not as yet familiar with because we have no experience. But there is no limit to the possibility of experiencing, and this is really what inner life means. I start with a very vague notion of something that is spiritual that is within me, and I say I want to encourage the growing of that. How does it express itself? Not direct, I do not know that language. I know some results. Intuition I call it. Many times I've said that what reaches me without my intellect, because my intellect is only the beginning of a Soul . I say beginning because it is no more available to me than anything else. It just happens to be a little imagination in my head and I don't live as yet in the reality of an imagination. I have my feet on this Earth, this is the problem, that is why I have to live my life now. There is a reason for being born on this Earth. The reason is not that I get away from it as soon as I can. I try to understand the meaning of walking, of having feet, of having a body. I want to find out what is the meaning that my life is in this body. I want to understand what is actually taking place when I say I am alive. Aside from the fact that I have an imagination for all other kind of possibilities from now until *ad infinitum*, at the same time I come back every morning to the fact that I wake up out of a physical sleep and I have to face a day. And there is the Sun sometimes and it shines on me and it reminds me and I say, is it also shining on your inner life?

Is there Awakening of your inner life somewhere? Where is that 'I' that reminds me of the existence, because for that reason I create 'I', to help to remind me of a different kind of existence which also must take place, and I say this 'I' is like the voice of God wishing to wake up that what is alive within me without dimensions already, I say, as a point existing, Magnetic Center, which I believe is my own. Or not my own, but for the time being given to me in my guardianship, in my responsibility. That is a meaning for being on this Earth, because I cannot just say I'm here just to leave again. Because I have a lifetime to live it, whatever is allotted by the higher forces which determine what I must be and where I am, and guided by whatever spirits there have been and are ahead of me or at the same time present to me and existing now in that kind of eternity. So that I get rid of these ideas of a lifetime by seeing that what is my life continuously. When I can realize that I can become free from this form, because I constantly am reminded of the existence of my life forever and ever as life, and that is really the difficulty because I as yet cannot comprehend it and I cannot base any kind of relationships on it and I cannot as yet build too much on that kind of a foundation. What is this 'I'? That what is the beginnings of my Conscience and Consciousness? That what is the beginning of that what is my life hereafter where it will be disclosed after I physically die. Where it can be given at the present time if I could be free from my body at the present time? So that if I have such experiences that I then say "yes" and I come back again to my body because I'm still bound. I cannot as yet die. For that reason I must come back because there is work to be done.

That is what we say: Work. Work a lá Gurdjieff. It is clear what that Work means. It means application of the ideas of spirituality. Of that really is given as heaven coming down to Earth and putting in – putting – being put in a form so that I can understand that for myself what I must do day after day, hour after hour, to keep on Working. And I ask you, keep on Working,

don't give up. Don't be dissuaded by other things than only temporarily as perhaps giving a little background, ordinary description of what it might be. We are practical pragmatic people. We are still living our life on this Earth because we haven't died as yet with this physical body. We are still bound. We still have a problem on our hands. And the 'I' which we create in the name of the Lord will help us to understand this gradually more and more as a voice from above. But that voice, you see, can be made by oneself and independent on any other thing. I digest everything that I can in my mind and in my feeling. I live my life. I give my body dexterity, ability to be in that way whatever it can be. An understanding on the part of my mind. A deeper feeling on the part of my emotion. All of that has been given to me by, I say, God because I cannot say anything else. But I find myself limited. I must know that. I am bound. Even if temporarily I may leave it a little, I come back. I'm still bound. I still have relationships. I still have things to do. I still have development to make and evolution to go through. Even if I say it already exists, I don't know it. Someone else may know it but I don't. And I don't want to say now it is when I cannot experience it.

You see, the difficulty always is that mentally I can conceive of many, many things but the actual experience is given to me on this Earth by means of my five sense organs. And unless my inner life starts to develop and has sense organs of it's own, I will not have an experience even of the knowledge of my inner life. I have indications of it. I know what is to say in a spiritual sense that I care, that I have that kind of breadth that I don't have to find a word necessarily for it. I don't even want to be bound by attitude or behavior form. I say it is enough if I say "I love." I can feel it and the other can by intuition know it. And maybe I am limited in expression of it. Still, it can be quite sincere. I know there are moments in which I realize I exist, and I exist without any desire to change it or to dislike it. Such moments do exist and are

given. There are people who have come to this Earth to indicate that. They also have disappeared after a little while. Because they have given their message. They have given it to us if we wish, if we can understand it. And then it is up to us to use the message.

How can a message be closer than only when 'I' can give it to me? This is the reason for the creation of an 'I'. Because I cannot translate Jesus Christ or Buddha or any of the messenger from above. Not even Ashiata Shiemash, I don't know. Gurdjieff hints at such things. That every once in a while His Endlessness comes down to the Purgatory, to that planet where there is suffering in the midst of the beauty of nature, where there is the reality that has to be made clear to them -- and He came because they suffer. So every once in a while God comes to this Earth, and I wish and I know that I become interested in my inner life development because I know that is where I feel it, and that is where it really is touched and where I come to a concept of that kind of thing. I wished I said that it could stay a little longer because then I could pray to it any time I wished and it would be there.

This is the beauty of Gurdjieff. In creation of 'I', I create a friend which is always there when I wish it under conditions which are conducive enough for that kind of a friend to be there. Because if I wish fervently, if I wish without any further desire for anything than just the existence of that what can give me, I call it more information. I call it more presence of my mind and feeling. I call it that, a friend, I say, who can tell, who can give me that information at any one time when I wish, when I happen to think about it, when I say in my life, "Now wouldn't it be wonderful if this 'I' were here?" 'I' becomes gradually acquainted with the expression of myself, with my manifestations. From the moments which take place as a flash of insight recording the existence of myself, and on the part of my unconscious mind the acceptance of that kind of a fact, it starts to grow by the continued wish for it's own existence, giving me a

description of my behavior. As I am as a human being. Performing on this Earth. Physically performing. I keep to my physical appearance in order to make 'I' grow. That is the school. For thirty years probably I have to go through that kind of a school to try to develop 'I', to try to make out of it something that becomes substantial, which is then my own and is ready to help me in the participation of that what I continue to be as unconscious being. But you see it is only a little bit of the beginning, you might say, and you must have perspective about what 'I' is going to do

Because, of course, it's nonsense to say it keeps on observing the physical body and nothing else. Of course it will have to do more. It has to become acquainted with the totality of my personality which includes my feeling, includes my individuality as it is. It will have to have guidance for those two of how to grow out from potentiality into an existence, we say of three bodies existing. The 'I' doesn't have to help me to teach me what I am because I am full grown physically, but it certainly is necessary to find out what I have to do with a changeover of feeling towards becoming an emotion and for a mind actually to function independently as an intellectual entity.

So this 'I' has much larger function than you think. You attend to it. You think that it is all right to have a flash, an insight I say, a realization of the existence of a certain moment and the wish to continue and to make out of the little dots a line that runs parallel to the unconscious existence, but the unconscious existence consists of three different kinds of aspects. And the physical is only one. And why should the 'I' pay so much attention to that physical, because that is going to die? It's very good to say you can have results, that is, I know myself a little more. And I have [the] result within myself of shaking me up a little bit as a personality. Any kind of a Work that I do, of course, has that kind of giving me more knowledge, and also it gives me a

result that I become more capable. I'm loosening up. I am kind of de-tensing in many aspects of myself. I become more and more flexible. I will be able to do certain things which I couldn't do before, and moreover my world has enlarged because I see much and much more than ever before. That is the change that takes place already when this 'I' observes even only my physical body.

But what is my physical body? By itself it has a certain desire of existence. I still have to give it a little bit of an intellect as a sub-center in order to make it realize that also this physical body exists because it has been dependent a great deal on my mind, my brain. But moreover, if I eliminate that what is my physical body as such, although it is a great deal, it also is used for the expression of my feeling and the expression in activity of the thoughts of my mind. And so I trace from that what is behavior, that what is the source -- first my feeling, after a little while deeper as emotion. I trace also the source for the reason of activity of my body which is the configuration of my mind, even with associations.

And this 'I', now full grown after thirty years of schooling, is able and is capable to observe the functions of my feeling center. And it will start to observe the functions of my mind. This is the perspective I want to talk to you about. This is, you might say, what I as father am obliged to tell you. You have been Working with your physical center. You have considered it. It is a good school. It's the only way by which you will understand Impartiality, by which you will really understand Objectivity and Simultaneity, because Simultaneity you don't understand as yet. It will come gradually with the further development of the potentialities inherent in your Soul as embryo.

But that what is necessary now is to have Impartial Observation of your feeling, Impartial Observation of the thought processes, and 'I' should remain Objective because it should be

neutral. Then in the totality of the activities of all aspects of your personality you will be able to become totally, as it were, neutral or Objective to that what you are as a man on this Earth, and for that reason Beelzebub comes down to this Earth. For that reason this 'I' participates in all my activities, including now my feelings, my thoughts, of that what is taking place in the other parts of my body which are I say still potential and where the 'I' has really much more to do than simply loosening up the physical body a little bit, and making a little more understanding of what is meant by the SI DO of the physical center as an octave. What we need is the help of how to make out of the potentiality something that becomes actual as the SOL LA SI of Kesdjian. That what is necessary for the formation of the DO RE MI. I've said, DO RE MI is still embryonic, of an intellectual body.

Just about being conceived by the thought fed by the feeling of a Kesdjianian, but the embryonic still in its stages before it is really being born because it's only born at the time when this DO RE MI of the intellectual octave reaches FA. That is what one's Aim is for this Earth: to reach FA of that octave in order then at that point to be free totally from the bondage of the body itself, free to leave this Earth. How do I Work now? I ask 'I' to participate with me. Let's say I begin with my feeling. The 'I' is critical about me. Critical in the sense that that what is taking place is not as yet correct. Not critical in the sense of being prejudicial or already saying that it is not right and that criticizing that what exists, because 'I' must accept that what is within the realm of my knowledge to the extent of my mind at the present time can take in whatever exists either mentally or my feeling can take in by feeling. That is my life and that is my being at the present time. It has nothing to do with Heaven. It has to do with that what is the existence of this Earth, the atmosphere to which I'm exposed, the reactions I have to influences from the outside and the way I act and behave in an external world by means of my five sense organs.

But this 'I' starts to develop something else within me. It is, of course, by its own nature interested in my inner life because that is the content of this 'I'. That is what came from above, that will have to speak to me. That will have to participate in that what are life forms of me, not the ordinary form of my physical body.

So it starts with that what is already a little bit of an indication of the existence of spirituality in my ordinary life. And it begins with my feeling. It begins with that what a feeling is towards other people, because I cannot leave that out. I can say – I can start with an expression of my feeling or the knowledge of my feeling existing regarding all life forms and, of course, I can start with that when I include and begin with plants also, when I say everything existing is in action and that what is the form of life being expressed by means of atoms and molecules and electrons and nuclei and all the different forms that I say as a mini -- miniature of that what is on this Earth, me as also a microcosmos, and that what is the totality of whatever is the concept that I can conceive of or can take part in, as it were, as a result of experience; what I hear about, what I see with my eyes to the extent that I am in admiration for the stars and whatever I understand a little bit of astronomy and astrology and cosmology and such things that take place and I with my little bit of a brain try to become acquainted with it more or less.

But what really counts is my 'I' as present to me and telling me "what about that feeling? What does it include? What is it used for, that kind of energy?" Nonsensical things about feeling, about certain situations which are not your own, about which you cannot do anything at all. Criticism of others where you don't know any better and you have no right to criticize them because you cannot even help them. Critical analysis of oneself, if one has facts for oneself which are Objective about which you then can be critical in the right way, that is, seeing that it is not as yet full grown enough. The emphasis of an 'I' when it becomes observant of an

Intellectual and an Emotional Center is constantly wishing that what is now potential to grow up and out, to develop, to help to create conditions for that development.

And this 'I' starts to talk to one: Look at your feelings. Look where your energy is going. Look how selfish it is. Look how the feeling constantly is interested in only in what you are doing, saying, thinking, feeling, whatever it is, with a wish for admiration from others. How much do you really give? How much do you really care for your father and mother? What are you willing to do for them? To sacrifice certain things which otherwise you would like, but now you're giving away because you want to part with them because it is difficult to part, for that reason you wish to give it. The 'I' tells you about the change-over from feeling to real emotion. The real caring, including God after some time when you dare to include Him, when you dare then to pray to Him because you have given Him all your love, all your caring, all your devotion. At certain times that may be required that regardless of what you wish on this Earth: that you start to wish for that what you might become when you are – when the possibility exists of you to grow out and to die to this Earth and then to live in a different kind of – on a different kind of a level, with a little bit of more understanding of what takes place in a spiritual world. To prepare, as it were, for your death, not to be bound when you die. To know what it might be, partly by an experience for yourself, partly by that what you say, "If I experience it I will then be able to live there."

It means I have to loosen up my feeling. I have to make room for a variety of different forms of life. I have to care for animals, I have to care for plants. I can care for nature if I wish although it is inanimate for me unless I use a microscope or an ultraviolet microscope, or an electronic microscope. You see an ordinary microscope I just use in ordinary physical life. An ultra microscope I start to use when I develop emotions. An electronic microscope I can use

when I develop a Soul . And this is the progress. I am still busy with my feeling to change it over into the reality of an emotional depth including all forms of life, like life is within myself, to accept that what is life in whatever form, to make such a form transparent for me so that then I can see, to be able to see through a person and to care because there is life in them, and then to help them to tell, “ this is really wrong,” or that “you ought to change,” in such a way that it can be understood, not in anger, and not in criticism of the ordinary kind, but in a helpful description of, “can we go together perhaps?”

Can I trust you to do that when I leave you? Can I hope for that what you could become if you have enough of a wish to go in that direction, not lose yourself in a variety of other things that are, of course, of interest but they don't buy you any bread, I say, in heaven. We are halfway towards Heaven when we have a Kesdjanian body. Only half. The real reason why we wish is the manufacturing of a Soul . The beginning of that what we say is now in embryonic state and starts when the DO turns around and looks at the possibility that is the potentiality of an intellectual body as a Soul, wishing to develop it. That is the turning point.

In that DO, that DO in the mind which starts to survey all the different conditions of the compartments of the mind itself and finds many things wanting, things that do not and should not exist, things that really have no particular value than only a little association, things that exist; of course, with mental processes which are prejudicial to me for knowledge because they are based on prejudices, on conditioning, on, of course, that kind of interpretation that I really don't need. I want certain facts to be able to say: this is it because it's the truth. This desire on the part of the mind of wanting to become grown up is that what helps my Kesdjanian body to have the wish for making it possible for the mind to exist. With that I have energy which flows back from this

quantity of 'I' within the mind, with that what starts to function Objectively when I say: I am at school, I'm learning, I want to develop, I want to understand the evolution of this 'I'.

That gives the energy for the formation further of my Kesdjanian body. I've said before, the participation which is still the embryonic state, which is the RE of that little triad, flows over into the SOL of the Kesdjan. That's where it belongs because that makes it alive. And then this Kesdjan includes the Sun in my care, not only a few little planets which belong to me in my feeling and I place them, I say: yes, such and such represent a very small little circle of myself, of people I know because they are my family or they are my friends and I care for them because maybe they could do me some good because they are helpful, they can help me at times so I will be good to them so that I don't get into a fight with them. No, it includes a great deal of what is needed to understand poverty, to understand what is necessary for alleviating the suffering of other forms of life, to consider that in an ordinary way first and afterwards to see what is necessary for an understanding of that what is still potential as a concept of God and the Lord, also that potentiality to be made real more and more for me. Again I say I cannot with my mind or my feeling accept the existence of that, but I can only imagine because I have no experience.

A man is made for experience. That's the indication of the reason for being on this Earth, the experience which angels don't have but which a Conscious and Conscientious man has had. That is why he has become the harmonious man, and the Aim for Work is that kind of a harmony: that one understands what is when that what is potential has grown out into what may be the fullest development of itself on this Earth. Even if you think that in this Earth life you may not be able to do it all, perhaps you will have the chance to do it again and again and again in reincarnation; but how does one know? And even if I know, what help does it give me? So that I don't kick a cat when it's in my way, I step over it and when it meows I give it something to eat

and I take care of it if I possibly can when it is sick, or a dog, or a canary, or an elephant. That I learn how to care. That I learn what is for me, if I were a mother, I would have mother's love for my child. That comes naturally for those who are normal. They can do it when they wish because that is inherent in that experience. If I experience my emotions, I will learn how to care for it. If I only allow it to exist. If I only wish it to be born. If I only want to attend to it that my feeling must expand. That that has to open up for the possibility of the introduction of other forms of life, my brothers and sisters sometimes one says, but humanity in a general way, man existing in the bondage in which everybody knows who is unconscious and those who wake up just a little bit see it that everybody in that sense is mechanical and they behave constantly as mechanical creatures even if they express joy.

OK, Bill

SIDE TWO

MR. NYLAND: Because that is what I really mean. Don't mistake experiences or manifestations of others, thinking it is an indication of their inner life with the potentiality of becoming a Kesdjanian or a Soul body. There are many experiences in ordinary life which are lovely and beautiful and still remain unconscious expressions. You must learn to distinguish between that what has the value of essentiality and essential essence. Because unless that is in the essence itself, it will never have the life force that it should have when it is necessary for the further growth. One does not grow up by being joyful or negative or positive. One only exercises a little bit of what is there already unconsciously and puts it in a little different place and, of course, it's an expression of life of a man on this Earth. But what is the reality that really

is necessary to find out how to grow up is to get that what is building material of a different kind, because we are striving to make something that is entirely different from this physical body.

You can say that it already exists, but I do not know how to handle it. I don't even understand it.

I can believe it exists. I can have experience even of the existence of it, but they are limited.

They are beautiful when they do exist because they can have an influence.

Sometimes such people who are fortunate in that way can become very much of a healing influence in understanding that what is necessary and giving more and more of that kind of information to the rest of mankind. But that in itself is not it. I can be healed. I can even be a healer. I can be in contact every once in a while with God, but it does not mean that I am already unless I go through more and more schooling of becoming free from myself. When a healer becomes only a channel he is free. That is the Aim, not only of a healer; it is the Aim of a man to become a channel of life force flowing through his physical body without being detained by selfishness. Without staying too long at the place where it shouldn't sit, so that it can really flow through and fulfill its function, like blood flows through the arteries and deposits whatever food there is. It cannot become stagnant and form a clot. If it goes, this psychic energy, this kind of a life force, into that what I say is arrested because of the wish of oneself, it becomes, through selfishness, conceit. It also becomes, through selfishness, very small. It schrimps – it shrinks, it shrivels up, it becomes very narrow. And the opposite is really the requirement of the seeing of the universe as a whole, of the seeing of oneself totally for what one is now and could become, so that then the 'I' will give you the insight of what is now potential as if already fully grown up.

That is why we talk about the existence as a possibility for the Soul because that can give one the insight and the wish to want to Work on oneself. When the physical body is one and the Soul is three, we settle for two, which is the Kesdjanian body. That is progress for a man who

lives and wants to become Conscious and Conscientious. I will only have a Conscience when I have some understanding of my Consciousness and return to the work at hand, which is my life on Earth in an emotional state. So that then, in that emotional state, I start to include by intuition that what exists as a totality of all life existing. That is my first problem. How can I love people? How can I help? What can I do for them? What is there to be done because I happen to be this kind of a man on Earth -- that is my problem. I'm not here to be born simply to have a little bit of a coterie around me.

I have to become a man in life, in daily life -- not in a meeting, not in a little bit of a gathering, not in a little bit of answering tapes; in my daily life at the Barn, in my relationship towards other people, in that what I do as cooking, in that what I do as cleaning up, in that what I do as I drive a car, in the way I am towards other people when I talk to them about ordinary things. Then I have to become alive, in that way alive, Objectively. And my 'I' will tell me in critical attitude, constantly holding in front of me, "Don't forget, your life is only yours when you Work for it. For the time being a great deal has just been given to you in trust." Because that's what has happened. God, or whoever it is, trusted us by giving us life, hoping that in this appearance on this Earth there would be at a certain time an understanding of the purpose of this life existing within us and beginning with that what was given on this Earth, at this Earth level, to develop from there on a utilization of everything that was unconscious in an understanding to see how it could be converted by oneself under the influence of 'I', under the influence of the Lord, by the grace of God, into that what a man should become. This is really what I wanted to say. Trying to remind you that a father has that kind of obligation. If he has any idea about what it is to be a father, if it includes a wish of being a pedagogue, simple education of telling time and time again in infinite patience what is Work and how and why and what then, and to open

perspectives so that you don't get stuck just on your physical body. But that the potentialities of your mind in developing talents which exist and visions which can be given and imaginations which, of course, will give you the help of an understanding of what might be life hereafter -- constructing it in all kind of ways because your imagination is at the present time quite unlimited and beautiful because of it.

Only it is not as yet on this Earth. It is not as yet experienced. The experience is starting with your feeling to make it emotional. That is the problem of man. Particularly when he Works in a Group. This is the kind of schooling that is still necessary to understand of what we as a Group need. When you once know it and when you once experience it, when you once become devoted to it, you can go out in the outer world and develop your Soul or lift up that what is now covering it, and make it then visible to the inside world of yourself. You now can develop for your inner life that what are sense organs for ones inner life. Then when you wish to go to the outside world you can test the level of your being, emotionally expressed, and I hope then that there will be a chance of further development by utilization of that what is outside of you through which -- with which you are in contact, through your ordinary sense organs taking in impressions, that the reaction as a form of energy can be shifted, converted or used, sent in the right direction for the development of that what is now potential in your mind as the beginnings of a Soul or a knowledge only which is very, very small to extend it to a fuller understanding of actually that what is, and the acceptance of oneself within that being as is totally omnipresent, giving one the force of omnipotence and the insight of omniscience.

Thank you for being here. Thank you for giving me a chance, if I can, to be a little bit of a father without sentimentality; but to try to work together as a family. And I'm grateful to Gurdjieff because he was my father. To us as a Group.

SUNDAY LUNCH

MR. NYLAND: So we'll call it a continuation of Father's Day.

Maybe you don't know that I'm the father of forty-five activities. Of course I haven't fathered all of them. They just happen to come and spring up and people are interested. It's very good that they are and we can add even more to it. Originally I thought we would stop at twenty-seven. But maybe there is a need for it, for expression, for a usage of ones own talents in a surrounding which perhaps is useful, or at least where there are certain advantages to start a business and to be able to continue when you can draw already from a certain clientele represented by the Group.

It's very difficult to keep things straight. Why do we have activities, in a general way, and so many? Why is it that there is an opportunity that is created because we find ourselves in connection with other people and always then, let's say, on the basis originally of an interest in Gurdjieff, which gradually gets a little bit diluted and then goes over into an interest of a community without remembering enough times the reason why we have started it. So on a Father's Day when the family is together it is really necessary to remind you of a few things.

The Barn is still the Barn, with a very definite purpose. When you come here, particularly on a Sunday, it is like a day where you take in food which you want to use for the rest of the week. Sometimes I have compared it to loading a ship. And you sail for seven days on the seven seas, and again you get hold of the Barn as a port, you dock there, you get new material, new goods to be transported, you get fed, and again you set out for the following week. That is why the Sunday is so important for us as a Group. It's wonderful how many people there

are. Let's say it is because of Father's Day. Because we want to talk about fundamental things belonging to a family. But also those things that do belong to us as a Group, try to understand that you are here for your own sake of growth of an inner life. That you're not here to feather your own nest. That you're not here just to profit because there are certain people who happen to be willing to help you, and don't think that it is necessary to utilize the freedom which there is on a Saturday and Sunday where we don't pay, as it were, for labor because that's carried by the Barn itself for your own good. I call it feathering your nest. Which means that you misuse every once in a while too much of that what is available here by abilities, as far as the Barn is concerned and the people, in order to help you a little bit with your own home at no expense, than only perhaps you might pay for materials.

Why is it wrong? Because the reason for being here is for a development of your inner life, not to help you build a little house for yourself. The question isn't simply to retain even one's poverty in the midst of which you should think about what is necessary for the development of your life. We're here for the development of that what a human being should become and what he should understand as far as his own life is concerned. That he is living here on this Earth for a very definite purpose and that during this time he has a responsibility for himself and he wants to use conditions as congenial as possible, of course, it's right in order not to have too much time and energy spent in consideration of ordinary life which is difficult. To some extent this is helpful, to have other people around one so that one can be reminded, but after all the whole emphasis of a Sunday particularly is that you are here and not somewhere else. And when you're here then it's up to me to help to remind you why. We talk about 'I'. We talk about the necessity of Work. We talk about Objectivity. We talk about the development of one's inner life, spiritual well being, of that what is necessary as a preparation for your death.

Of that what you hope for when you will die that then you are equipped, that you at the present time understand your Karma. That you do everything possible in order to eat it up, to make sure that you don't have to repeat it. Why? Because ultimately you wish to be united with God, if you can understand that kind of terminology.

And I think the emphasis should be more and more on that kind of spiritual development. Of that kind of an attitude that one should have representing then a two-fold being: one ordinary, outer life, one extra-ordinary, inner life. Do you wish to make a Soul? You ask that sometimes on a Sunday. Why are you here digging a ditch or considering all kinds of things and doing this and that and the other with different people? Is it for the sake of growing up? Of reminding you, the different things you do physically, to remind you that you still have to grow, that you're a human being, that you're unconscious, that there is a task to fulfill? You see we have done -- or we have put a little water in the wine by allowing every once in a while on a Saturday to take care of a few people who have to have something done to their house and for their help and so forth. Of course, it all can come out of a General Fund but it does cost money and it does cost energy, and it keeps people a little bit away from a general atmosphere. We're trying to have such an atmosphere when you want to consider the Barn as a central point, and quite definitely on a Sunday one should be here because that's the reason we have this Barn and a weekend in order to be reminded of, I say Objectivity, of Gurdjieff, of your own life the way it is, the way you are, unconscious; to see yourself, to become more and more acquainted with that what is the possibility of an 'I' existing and telling you the truth.

And we sit here, a large Group of people. And we want to be interested in each other and not cut each other's throat and not profit by certain things that you don't deserve. If you want to make payment, if you actually want to pay as you go and as you then receive, that

payment can be expressed by Work on yourself in the service of the Lord. It's not that I want to become religious, or use terminology that smacks a little bit of that kind of an idea. It has to do with a development of a man as he finds himself when he finds himself asleep. When he knows in his dreams, daydreaming, that he is really that kind of a man, and then when he wakes up that he -- he sees himself, how automatic he was, and how stupid he sometimes has acted. This is the realization for oneself that you should go with during the day, to be reminded when you pick up a shovel or when you hammer a nail in or when you move benches or when you prepare food or when you come here for movements, whatever it may be that you can utilize, even the expression on someone else's face can probably help you to come to yourself.

I mentioned last night about 'I', and the functions of 'I' in regard to three different centers in order to build such centers up to three bodies. I hope you understand why I couldn't talk about that in the very beginning, because I said thirty years approximately may be necessary to understand what is the meaning of an 'I' as an Impartial entity. In the name of God as Impartiality. In the name of God as Simultaneity -- which concepts we don't understand as yet but at least we have an idea that when this 'I' starts to function regarding your feeling and regarding your mind that, of course, the difficulty and the obstacles are always in the way that you fall over into partiality. That you don't understand Simultaneity as far as that kind of consideration is concerned. And so when I mentioned it, I had a little bit of a hard time, thinking that how now is it going to be misused? And at the same time I cannot contain it very much longer because there are certain things that I must say before I die. I want you to know certain things even if, you might say, it's at the end of the book and hoping that you will read the book from the very beginning until finally you come to the end, then you're entitled to read that kind of statement or such kind of wisdoms.

Why do -- I have every once in a while prevented you from listening even to the third series? Of course, I still will want to do it and I will, provided my eyes will help me a little bit, and there are still certain things that I feel are necessary to talk about, but it's very difficult to distinguish between those for whom it is poison and for whom it is good food. And I take a chance on that. Because when I talk repeatedly about Impartiality and Objectivity and try to define what is really meant by that, I rely on your own discrimination that you will be able to distinguish and not to use the tools for Objectivity as dexterity and the functioning of an 'I' for the wrong purposes. That you still can understand what is meant by a man who wants to develop and has an Aim and that his Aim is very clear. And then at the time when he starts to work towards his Aim he forgets his Aim because he doesn't want to have it colored that what is the method for himself simply then to wake up, hoping that when he is Awake and something is Awake in him that then all the different things that he would wish can be added to that what he then is for his own good and in the state in which he is, in which he requires certain things still to exist and can do away with many things which exist on this Earth and have no more value than only help to -- in the sustenance of his life in an unconscious state. It is up to your Conscience to see what you can do or not do and to what extent you feel that you are entitled to utilize even exercises or things of that kind, that you are afraid a little bit to use them prematurely. That you have to watch your step. That you have to become interested, I've said many times, in your feet. That you look at them and see how leaden they are and how sometimes how they are soiled. How they are already deep in the mud. How sometimes they are in drift sand. In that what prevents you, what holds you down, what sucks you into this Earth more and more.

And for that reason it's necessary to understand the necessity of fighting for your life to develop your inner life to its fullest glory by using Kesdjan, by approaching a Soul, by praying

for your existence, by hoping that God somehow or other will understand you and smile upon you, not pass you by. That you wish this Soul to be dedicated in the service of the Lord. I've said several times that God comes and looks at your Kesdjanian hut. He looks in, he still sees too much of the unnecessary things which don't belong there. It's not entirely pure as yet, even emotionally it isn't. There's still too much of a mixture of a little bit of the Earth. It is not right as yet for God to stop over and sit down at the table of your inner -- inner life. He will go away. He will pass by. You will know. You will feel it. You will know the presence. You will be, by intuition, you will be warned. And in that intuition is a realization of that what is needed for the mind to become. Intuition for the feeling is equal to the Awareness of the mind.

And so the process will continue to go on. I say as long as the Barn can exist for you, you will have from the Barn that what can help you, that will really is willing to give, that the Barn at the present time already has a little bit of some kind of an atmosphere of honesty. Because if that is there it will appeal to you. You will, in -- when you are open you will admit how much there is still to be done. Thank God how much there is to be done. That you don't have to sit down and enjoy yourself a little bit too much, but at the same time the joy which is in heaven for anyone who considers the possibility of growth both of Kesdjan and of a Soul, that for that reason you might say God exists even as a concept, and gradually changing over into the reality of yourself because that what is within you has already that kind of Godlike quality of Objectivity, Impartially and in the Simultaneity of a moment the realization of all that exists, exists as is, everywhere and always.

I hope it is a good kind of a Father Day. All I need is an assurance that you wish to Work. All I wish is a realization on the part of yourself that you want to Work and that you ought to.

And on that basis that then, if I can see it, or that you knock on the door and tell me, that I'm not too stupid to understand what your state is and that then I will, I hope, find time if it is necessary.

There are limitations to my life, my ability, my time, my energy. You must not forget that. There are many people who wish to talk. I cannot always do it. I cannot just have one conversation after another and at the same time take care, as I say, of forty five activities, some very small, some a little larger and not all the time active in all of them. I know my limitations. My wish is there. I want to be, if necessary, of use. But you must help, because I cannot continue just to do what I think is right without any particular appreciation on your part in the sense of Work. Not in the sense of any kind of a gift of money. It's beautiful when you do, when that is there it will enable us to live a little longer because all that money goes into the fund and is returned to you hundred fold. It's up to you to use it and for whatever purpose we can use it for, of course. I happen to manage it a little bit, but in general it is almost like an even exchange of goods. You give because you have a Conscience for the wish to help to maintain this edifice, this Barn, this palace, this little hut in the desert and with that you profit. And it must become, I hope it will more and more, a sacred place where people can come and feel. That is what is needed. Not what they see. That what they feel as an inner life of the Barn. An existence which is given an expression, not like we are used to on this Earth, but an expression of an existence which then represents an entirely new concept of how to live together, how to understand, how to Work, how to be, and that the level of Being is the only way by which, in time, the totality of an understanding can be communicated.

We will talk more. We will continue. I will talk as long as I live, I think. And I thank you, like I said last night, for a Father's Day simply because it reminds us. May it be a family. May it be helpful to all the members. May it be a reminder of how you ought to be in relation to each

other, I say many times selfless-less, without being too selfish, with consideration of others, with wishing to share, to understand them; to give what you can at the proper time for your own benefit, to give to others because you will not grow unless you give. You think that you can make your own little world. It will get stupider and stupider. Narrow. Narrow-mindedness. Narrow in your heart. But by giving, giving, it will flow over and the emptiness will require the love of God to come into your heart. In time I hope we will see it.

I hope we have a good afternoon. How can I say I wished Gurdjieff could be here? If you wish, if you have that kind of concept in your mind, that kind of imagination trying to project such a thought into the future and bringing it towards you in this present moment, maybe you can live in accordance with that what he represented and what he in honesty tried to live in his life.

To Gurdjieff and his memory and his presence.

And Peter we play a little.

END OF TAPE

Rough draft transcribed: Mark Propst

First Proof: Gerry Benowitz, 8/28/03 and : Freesia Anton 8/31/03

Second Proof: Anne Hanson and Darlene Burke, summer 2005

Final Form: Anne Hanson, October 16, 2005

Subject Index, - Anne